2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

of India that it should not be taken over by Russia. It was decided to put on the throne a younger brother of the fugitive Safdar Ali's—who by good luck had escaped murder. This young man, Muhammad Nazím Khán, had had an unusually wide political education. As a boy of only nine or ten he had been sent down by his father as a hostage to Gilgit, and had there met British officers for the first time and gained many new ideas. Later he had acted as ambassador and negotiator for his father and his brother on missions to Chinese Turkestan and Afghanistan, and he could talk Wakhi, Turki, Khowar, and Hindustani, as well as his own Burushaski. Above all, he was an extremely able youth, and had drawn his own deductions from his varied adventures. In 1892[1] he was therefore made king, with the able Humayun Beg as his Wazir, and since that time he has been our trusty and faithful ally, guarding for us the lofty passes that are the extreme northern gates to India on the west. For four and forty years he has now ruled his people with firmness, sympathy, and kindness, maintaining security, dispensing justice in accordance with local custom and public opinion, keeping up and encouraging the traditional festivals that punctuate the year with joust and dance, music and merriment.

During his reign there have been only two murders on Hunza soil, serious crime is unknown, and even theft and petty pilfering are non-existent, though there are in the country no prisons and no police. On rare occasions when some mischief-maker threatens serious trouble, the Mir, with the concurrence of his subjects, may deport the would-be disturber of the peace to the distant valleys of Shimshál to tend the royal flocks that pasture there or to spend his energy on roads or aqueducts. Food and pasturage are plentiful, and life in some respects more luxurious than in lower Hunza; but the Hunzukuts loves his home, his family, his apricots, and after a couple of years' exile the malcontent returns a wiser man. It is amusing to see a recent book indicting the Mir of Hunza for the "tyranny" that imposes so humane and so useful a punish-

[1] A popular account of these high matters may be found in Algernon Durand's *Making of a Frontier*, and in E. F. Knight's *Where Three Empires Meet*.

681 ment. A few years' exile in Shimshál is incomparably preferable to three years' penal servitude in Wormwood Scrubs, yet Hunza delinquents do not become recidivists.

643 423 Young Muhammad Nazím Khán took up his job determined, in the light of his travels and experience, to alter much that had been traditional under his ancestors, and within three years of his accession he had completely abolished the Yerpa system of cultivating the royal lands. Such as lay immediately under his own eye he retained, but all the rest are leased out on easy terms to tenants. For the first years a tenant pays no rent at all for new ground that he brings under the plough; he has to get his fields carved out, his water-channels made, and the soil worked. After the land begins to bear he pays a small fixed rent in kind, and if at any point he finds the bargain unprofitable he is free to resign his holding. A large part of the "new settlements" of Aliábád, including all the district immediately round our house, was *kutúkal* land (viz. royal land leased out), and there was no question that the system was working to everyone's satisfaction. The extra fields available had been eagerly taken up by families in the older settlements who were finding their freehold land too cramped, and many of our neighbours were sons who had hived off from the family freehold and whose relations were still living in Báltít, Haidarábád, or Dorkhan.

556 842 We once enquired, *à propos* of the meaning of the words "rich" and "poor": "Now what would you people consider a rich man?" "One who had, say, a hundred animals." (The ordinary peasant household has twenty or so sheep, goats, and cows.) "And is there any rich man in Aliábád?" "Only one, the Yerpa." This struck us as highly significant; the one rich man still bore by courtesy his grandfather's title of "Steward"! He was no doubt still enjoying his grandfather's ill-gotten gains. Our Yerpa was, in fact, a genial, kindly man, reputed generous. He was not envied: "Poor chap, he has no sons; he has to hire herd-boys to mind his flocks, and labourers to work his fields." In Hunza a man's true wealth is in his sons; they work the farm with him; if there are several, some can go abroad and earn. Not that a woman or a woman's work is

792 his ancestors' dynasty in India, he donated what is now
871 the Hunzan school system. The fact that the children of Hunza are given a good education, without any cost to them, is due entirely to the kindness and benevolence of that great man. He started and maintained the system and I trust that his son will continue in his father's footsteps."

That the school system of Hunza is working, I can attest.

792 From what I have been able to gather and learn, Hunza was one of the states of India that contributed to the coffers of the Aga Khan. There is some story, true or mythical, that each year all of his religious followers throughout the world gave him a gift of gold or platinum to the extent of his weight. Now I do know
[316] that some gold was mined in Hunza and probably that, too, was sent to the Aga Khan or added to the sum or weight sent from all of the countries and the millions of his followers to be his gift but, as far as I know, at the present time there is not much gold being mined in Hunza and nowhere did I see any sign of anything that could be used as a means of export to bring money into Hunza.

124 In the meantime I was enjoying my breakfast and between munching mouthfuls of food, I was asking the Mir some rather important questions.

651 "I read somewhere some time ago, that the revenues
681 you obtain from the fines you levy upon people in Hunza who commit misdemeanors or break rules or laws are added to the coffers of your own estate."

The Mir thought this was a great joke and laughed heartily.

"To begin with," he said, "laws are seldom broken by my people. They are good people and they live peaceably and do not commit serious offenses. During

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7

the past year the total collected from fines imposed by me upon the citizens of Hunza totaled less than 200 rupees. You know that my people do not have much money. There is no way or means of earning money—except by the few. We do not require money in order to live in Hunza. Further, the full amount that was collected in this manner was used in the maintenance of the irrigation system."

I waved my hand and said, "I only asked. I didn't think it was true, but I've read so many tales about Hunza in which ridiculous and fantastic statements are made without any justification or background."

"A few years ago," I went on, "two of the most influential and widely circulated magazines in the United States published an article by a famed and capable couple of writers—man and wife. I know they visited Hunza on two occasions because I saw their names in your guest book. Now the story they told and which both of these magazines published stated that it was a custom in Hunza for the mother-in-law to go and live with a newly married couple and remain with them on their honeymoon to teach them the ways of life. You explained that this was the reason why Hunzan marriages were so successful and there was seldom, if ever, a divorce.

"Before asking you to clarify this, I just want to tell you that I read this story and when I came to this specific part, I could hardly believe my eyes. But, as I have learned, there are many strange customs followed by different people throughout the world and of course, this could be absolutely true. But it certainly is strange and weird sounding to me anyway. So tell me, is that story true? Is it the custom of the people of Hunza to have the mother-in-law stay with the newly married couple during their honeymoon?"

exception of the doctor or visitors. There was a letter from my office awaiting me when I reached the Mir's palace. The Mir told me about it right after our first greeting. He was understanding enough to realize I would be happy to hear from home. 205

I guess many of the things about Hunza wouldn't allow the country to come under the heading of a democracy, but from what I saw of life and living in Hunza, I assure you it is more of a democracy than any other democracy in existence today. 642

Hunza has no policemen, no soldiers, no bureaucracy, no customs officers or immigration officers. They do have the Mir who is the ruler and true head of the state and the Mir appoints the Wazir who is his right hand man and acts as judge. 692 643 [647] [693]

All major squabbles and disputes are handled by the Mir. He holds court regularly and makes the decisions and his word is law and cannot be challenged or contested by anyone. Minor cases are looked after and into and tried by the Wazir.

Hunza does not have a jail. There is no lockup whatsoever. If and when a crime is committed, the criminal or culprit is banished to a place called Shimshal. At Shimshal the criminal or guilty person is not confined or jailed. He just has to live in that rugged place, where living is grim. The altitude is somewhere around 12,000 or 13,000 feet, and eking an existence out of the land there is most difficult and precarious. Actually the form of punishment is a sort of ostracism. 697 681 [133]

Evidently the threat of being sentenced to live in Shimshal is a great deterrent, because few crimes are committed. There have only been two instances in the last ten years where serious crimes have occurred. In one instance it was a youth who had posted indecent signs on trees and other places. He was hailed before 674 [689]

674
689 the Wazir and given a stern warning and that ended that!

682 Another case occurred about 10 years ago when the Wazir's son became involved with a young man and girl. In this case the boy and girl (for that is what they were, rather than young man and woman) were misbehaving in the area adjacent to the Wazir's home. An argument was started when they were asked to leave the premises. The young man became unruly, then offensive and he said many unkind and indecent things. The Wazir's son warned him to move on and behave himself, but the young man refused to listen and persisted in his actions. The Wazir's son went into his home, got a gun, and said to him, "Now move away from here or I'll shoot you!"

But still the young hoodlum refused to listen or be warned. So the Wazir's son shot him. At the trial he claimed that he did not know the gun was loaded and he just made the threat in an effort to frighten the lad and make him go about his business. The boy died and the Wazir's son was charged with murder, and for this he was banished to Shimshal for 10 years.

A short time later the dead boy's parents appeared before the Mir and begged him to remit the sentence to the Wazir's son, as they claimed they believed him and that he did not intend to shoot their son. Besides, their son had provoked the attack. After he had been in Shimshal for two years, the Mir had him brought back and as the matter stands at the present moment in Hunza, this lad is now the Wazir.

681 In the olden days, a form of punishment in Hunza that was administered on instructions from the Mir was to immerse the culprit in the cold waters of the Hunza River. A 15-minute immersion in these icy waters was tantamount to a death sentence.

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
Hunza

Here are some interesting quotations from Sir Mohomed Nazim Khan's autobiography 127

"During my thirty-nine years as Mir there have been two murders only in my country and all the people have been happy and prosperous. The Government of India had never interfered with the internal administration of the country and as my people see more of the world they have added cleverness to their previous simplicity. 674 [648]

"There is not enough land for the growing population and so I encourage my people to go out into the world and get work in other places. . . . 167

"There are four clans in Hunza and in each village there are appointed four 'Makaddams' (men of good family who settle any little disputes that may arise.) If they consider a crime is too serious for them to settle they refer it to the Trangfas and they, in turn to the Mir's court which is ever open and from sentence of which there is no appeal. 692

"If it is considered that a death sentence is called for, the people are collected and if any one will speak up for the culprit, his sentence is remitted. Otherwise he is executed in the presence of the people. 695 681

"In the former times if anyone committed adultery, his house could be destroyed, his animals slaughtered and his trees felled without any trouble falling on the offenders and though that custom has fallen into desuetude, it is still considered right for a man to kill his wife's lover if he can catch them 'flagrante delicto'! 684 837

"Marriage is not allowed between near relations and whenever possible, people marry into a clan different from their own. Child marriage is discouraged and tribal customs have been moulded to conform to modern ideas since I became Mir. . . . 582 [177]

"In former years Shimshal was used as a place to 681

681 which people were exiled and as officers were continually asking me what sort of place it was, I determined to go there and see for myself. The track there 491 was very bad indeed and in two places there were goat hair bridges which were very unpleasant to cross. A ring of wood was used and the traveler was drawn from one bank to the other and if he wore a beard most of the hairs were dragged out on the way. . . .

643 "My father[1] had six wives, three of which were of the 595 ruling classes and three from the Zemindaris. All however, were married to him according to the law and so he left behind no bastards."

276 The Mir told me that of late some of the young boys 177 have taken to smoking cigarettes. This they have picked up and learned from the Hunzan men who have been serving in the Pakistani army. Cigarettes can be pur- 685 chased in the shop in Baltit and a few occasions of 276 petty theft have been encountered. In each case it [443] seems that they stole in order to get money to buy [681] cigarettes. These few petty crimes of course did not involve ostracism to Shimshal. It is expected that this condition will continue or even become aggravated as the youth of Hunza become more familiar and acquainted with smoking. Some of the men in Hunza smoke the "hookah" which we know as the water-pipe.

249 Some forms and varieties of tobacco have been tried 123 in Hunza. I promised to send the Mir seeds of the various types of tobacco that we grow in America, such as Virginia, Burley and Quesnel. Perhaps if they can learn to grow tobacco, it will enable the youth to get their hands on some tobacco and satisfy their craving for it without resorting to other ways and means. However, they would have to get paper from somewhere for none is made or improvised in Hunza.

674 It is obvious from what I have seen, that crime and

[1] [i.e. - the father of S/S Mohomed Nazim Khan - ANALYST]

8:Clark N-5 (1948-1951) 1963
AV7 Burusho AV7
Hunza

[P.40-C]

648 affairs, its defense, and its single tele-
206 phone line. Hunza pays no taxes to the
643 Pakistani Government. Instead, they
[65] are paid to the Mir, who is absolute
[622] ruler of the small border state. The Mir
[624] appoints an *arbop*, or village chief,
and a *chowkidar*, or local sergeant at
[627] arms, for each village. Local disputes
643 are tried by village chiefs. Anyone has
692 the right of appeal to the Mir's court,
[648] which consists of the Mir, his heredi-
tary grand vizier, plus the Mir-ap-
pointed chiefs of all the villages within
[681] walking distance of the palace. How-
ever, since the loser usually pays a fine
to the Mir's treasury, and the winner
traditionally gives the court a present
equal to the loser's fine, not many
795 cases are appealed. The Aga Khan
643 (literally "Grandfather King") is
spiritual leader of the Ismaili reli-